

DR. AVARD FAIRBANKS, Salt Lake sculptor, is completing work on a bronze alloy sculpture of Dominguez and Escalante for the park in Spanish Fork.



Monument Slated To Mark Padres' Utah Valley Visit

SPANISH FORK — A 12-foot high monument to the exploring efforts of Fathers Dominguez and Escalante will be unveiled Sept. 23 in Spanish Fork Park as part of ceremonies commemorating the padres' visit to Utah Valley 200 years ago.

According to Kenneth J. Pinegar, president of the Father Escalante Monument Commission, the monument will consist of a four-foot base and an eight-foot bronze-alloy sculpture of Dominguez, Escalante, their 10-year-old Indian guide and a dog.

Dr. Avard Fairbanks, the sculptor commissioned by the monument commission to sculpt and cast the statue, returned recently from Italy

where the casting of the sculpture took place.

Mr. Pinegar said the total cost of the monument is \$50,000, of which nearly \$25,000 has been raised from contributions to the monument commission to go with \$25,000 in matching funds from the Utah Bicentennial Commission.

"Many groups and individuals have already participated in this civic gesture," Mr. Pinegar explained, "but we still need support from the community to push us over the top."

The idea for the forming of the monument commission was first suggested at a meeting of the Spanish Fork area Chamber of Commerce.

Spanish Fork Honored By Bicentennial Group

SPANISH FORK — Spanish Fork has been designated a Bicentennial Community by the American Revolution Bicentennial Association and included in the National Register.

The designation was made, an association spokesman explained, because Spanish Fork is erecting a monument to commemorate the coming of Fathers Dominguez and Escalante to Utah Valley in 1776.

The padres' party first viewed the valley from a small hill up Spanish Fork Canyon, a hill the city fathers have plans

to name Dominguez Hill during a commemoration celebration on Sept. 23, the 200th anniversary of the day Dominguez and Escalante entered the valley.

Other celebrations scheduled in Spanish Fork during 1976 include the Utah State Junior Livestock Show on April 29, 30 and May 1, Fiesta Days, always held around July 24, the Ram Sale in October and the Dominguez - Escalante celebration in September.

Spanish Fork will also be the host city for the 1976 Utah County Fair.

Of 200 Years Ago

A Look at Dominguez, Escalante Expedition

By VERN ANDERSON

Only a Comanche Indian raid on a small village in New Mexico prevented Fathers Dominguez and Escalante from departing Santa Fe on their historic journey the very day Thomas Jefferson and others were making a little history of their own by completing the signing of the Declaration of Independence.

The padres had planned to leave on July 4, 1776, but a Comanche raid on La Cienega which killed 10 people, forced Father Dominguez to send Father Escalante along as chaplain to the troops ordered in hot pursuit of the Comanches.

The expedition lasted 10 days and the padres' timetable for departure absorbed the loss.

A kidney ailment prostrated the young Escalante shortly after his return, causing the expedition further delay and anticipating by four years the death of the brilliant cleric from what is thought to be kidney disease.

Dominguez was impatient to be off. He had come to New Mexico in 1776 with a three-part set of orders from his superiors in Mexico City. Two thirds of the task was completed and the 35-year-old native-born Mexican was not a man to dally.

Recognized Leadership

Tell him what to do and then stay out of his way. The Mexico City ecclesiastics knew a sound appointment when they saw one and Father Francisco Atanasio Dominguez was their man.

Already he had surveyed the Spanish archives of New Mexico to evaluate their historical worth and had completed an inspection of the 25 missions in New Mexico.

His crushing written report of the latter is the kind of triumph of detail that stuffs encyclopedias. Unfortunately for Dominguez, it put his superiors to sleep.

The last of Dominguez's trinity of labors was to attempt to find an overland route to Monterey the Spanish capital of California, a route that would enhance the economic, political and religious well-being of Spain's holdings in the New World.

To accompany him on his expedition, Father Dominguez picked a Franciscan

detailed and remarkably accurate. There is a detachment apparent in the narrative that heightens the drama of the enterprise without calling attention to it.

The first three weeks of the journey passed uneventfully. At least two members of the party were very familiar with the territory northwestern New Mexico and southwestern Colorado.

At intermittent points along the way, the rocky terrain took its toll in blisters and bad tempers. Don Bernardo suffered stomach cramps, Father Dominguez battled a severe head cold and Father Escalante, his kidneys throbbing, bore the ride without complaint.

Sun-baked and saddle-sore, the party followed the north fork of the Gunnison River until they ran into villages inhabited by the Sabuaganas Yutas.

Their luck was running at a high ebb because at the Sabuagana camp the padres found a Laguha boy from Utah Valley who consented to take them there after the fathers conferred on him a woolen cloak, a hunting knife and some white glass beads. They called him Silvestre.

The Dominguez-Escalante party may have picked up an excellent guide at the Sabuagana camp but they were relieved of a great number of their supplies. As it was their desire to convert the Sabuaganas, there wasn't much they could say. They decided not to turn anybody down.

The padres wrote of one of the Sabuaganas who "gorged himself so barbarously and with such brutish manners that we thought he would die of overeating." He didn't die, they tell us, he just threw up.

Crossed Into Utah

Leaving the Sabuaganas, the party crossed into Utah, having taken another Laguna boy with them, called Joaquin.

After fording the Green River in mid-September, the expedition kept to a southwesterly course, passing in close proximity to present-day Roosevelt, Duchesne, Fruitland and Strawberry Reservoir.

Coming next to Diamond Fork, they traveled down the stream until they met the Spanish Fork, which they crossed to the south side.



Location of Dominguez-Escalante Trail in Forest Goal of Project

noble cities, surrounded with stone cemented with fat earth; that the houses of these cities have no roofs, but are open above, . . . that besides the above-mentioned cities, there are above a hundred towns, great and small, round

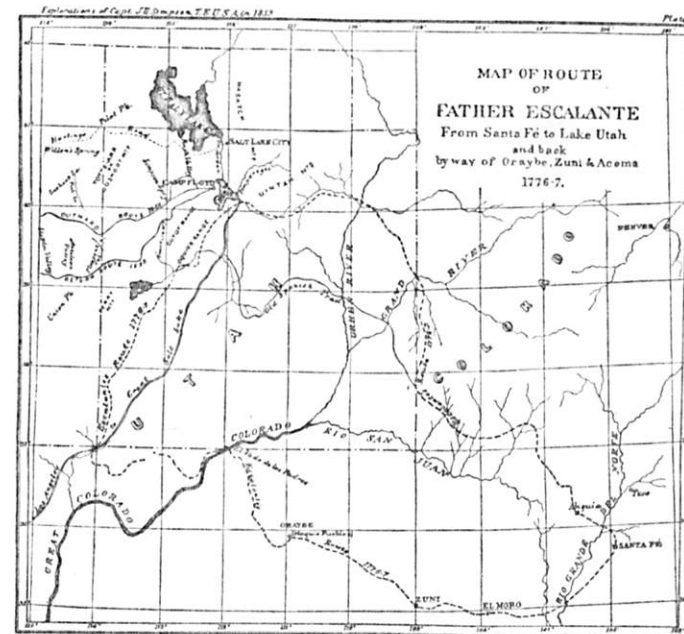


Map of Western North America. Drawn in 1795

that sort of sea, upon which they navigate with boats." The story of La Hontan created much interest, and the inland lake became represented on the published English maps as late as 1826. Says Lieutenant Warren: "Here it was that historians supposed the Aztecs were located before their migration to Mexico."

The Discoverer of the Great Salt Lake.—It is believed by some that the Great Salt Lake was discovered by Etienne

ing the camp on September 13, the party pushed on to the Uintah River, thence on up the Duchesne, "sometimes wading the river bed, and again climbing the hill along its border." Following a trail along the foot-hills of the Wa-



Map showing the Route of Escalante

satch, the Spaniards reached the top of the divide which separates the waters of the Colorado River from those of the Great Basin. This spot was somewhere near the headwaters of Thistle Creek, a branch of the Spanish Fork River. On September 22 they camped at "San Lino," which is almost on the site of the present town of Indianola on the



THE WESTWARD MOVEMENT, 1790-1920

Down Through The Hole



CHASNICK

—Drawing by Charles Nickerson, Deseret News chief staff artist.

"... And Then They Went Down Like They Would Smash Everything"

(EDITOR'S NOTE — Hole-in-the-Rock pioneers, 250 strong, in 1879, carved a wagon road through 200 miles of America's most rugged country to the outpost they were to build on the San Juan River. An exploring expedition the previous year reached the San Juan by way of the Navaho Indian reservation to the south and returned along the old Escalante Trail to the north, as indicated on the map. But the southern route presented Indian dangers to a large company, and the northern route was considered too long. Thus, the route was chosen that instead of the expected six weeks took six months of the most exhausting toil.)

By DAVID E. MILLER
(Excerpts from Dr. Miller's new book, "Hole-in-the-Rock")

THE COMPANY on December 14, 1879, found itself face to face with the most difficult obstacle to be encountered on the whole trek—the Hole-in-the-Rock. Here was a narrow cleft in the solid wall of the Colorado River gorge, a cleft that was really not much more than a very narrow crack before the pioneers widened it into a wagon road.

climbed down the trail, some two miles upstream; previously used by the scouts.

Within a few days, however, a foot trail through the Hole was completed, after the ropes began to wear thin and men became more and more reluctant to trust their lives to the fraying strands.

The first and most difficult obstacle was at the very top of the Hole. By climbing about 50 feet up an incline of approximately 25 degrees, along the edge of the narrow slit, the men found themselves at the brink of a sheer drop of 45 feet.

It was now necessary to cut away that huge block of solid sandstone in order to approach the lower portion of the notch which the leaders considered feasible for a road. The existing narrow crack had to be widened and deepened on a grade that would not be too steep for wagons.

FROM THE BASE of that 45-foot drop, the crevice broadened somewhat, being wide enough for wagons in most places. But it was exceedingly steep, with a grade of approximately 45 degrees, full of pits and strewn with huge boulders.

There were some places that would have to be widened and many that would need to be filled

from the face of a solid sandstone wall some 250-feet high.

Even when completed, of course, the road would merely take the company out of the Colorado River gorge; there still remained ahead approximately 150 miles of almost impassable country.

There were thus three major road-building tasks to be accomplished: First of all the notch itself (the real Hole-in-the-Rock) must be put in order; secondly, a road through the region lying between the base of the solid rock cliffs and the river must be completed; thirdly, a dugway out of the river gorge to the east must be cut from the solid rock wall.

All these projects must be finished before another wagon wheel would turn.

AN ASSAULT on the major barrier—the 45-foot drop—was made by lowering men over the edge of the cliff in half-barrels and dangling them there in midair while they hand-drilled holes in the face of the cliff and placed small charges of blasting powder.

Members of the family of Peter A. Mortensen remember that he was one of those "thrown over the ledge" to help perform this precarious task. This would have been a difficult and hazardous undertaking under the best of weather conditions, but as winter blizzards blew and temperatures dropped to zero, the work was necessarily slowed down.

Under existing circumstances, it is remarkable that this task took six weeks' time, but rather that more time was not required.

WHILE MEN were being "thrown over the ledge" and with pick, chisel, and hand drill gradually widening the fissure at the top and cutting a sort of trench approach to it from the west, others were busy below.

At the bottom of the notch, about a third of the total distance to the river, was another sheer drop of approximately 50 feet. This had to be blasted away or otherwise disposed of.

Well aware of the shortage of blasting powder and of the difficulty being experienced at the top of the Hole, Benjamin Perkins conceived the idea of avoiding this second sheer drop by tacking a road onto the face of the cliff and thus building a bypass around that 50-foot chasm.

At this point the notch widens out into a sort of canyon, affording enough room for this type of construction.

For a distance of some 50 feet along the face of this solid rock wall men were instructed to chisel and pick out a shelf wide enough to accommodate the inside wheels of the wagons. Perkins declared that he would now build the face of the cliff up so that the outside wheels would be level with the inside ones.

To accomplish this, he instructed the blacksmiths to widen the blades of drills to two-and-a-half inches; then with these tools men were instructed to drill a line of holes, each ten inches deep and about a foot-and-a-half apart, parallel with the shelf that had been chiseled out, and about five feet below it. Perkins is said to have marked the spot for each hole.

At that point the cliff falls off at about a 50 degree angle, so that while they swung the sledges the workmen had to be held in place with ropes secured by their fellows.

IN THE MEANTIME men had been sent to scour the river bank and adjacent area as far back as the Kaiparowits Plateau for oak that could be cut into stakes.

When the row of holes was completed, approximately 25 feet along the face of the cliff, these stakes, each two feet in length, were driven firmly into the holes. On top of the stakes poles were secured to the ledge and brush rock and gravel added until the face of the cliff had actually been lifted and a wagon road literally tacked on.

Although the stakes have long since vanished, allowing the poles, brush, and gravel to slip into the canyon below, the drilled holes are still clearly visible and some of the masonry rockwork is in place after three-quarters of a century.

BY THE EVENING of January 25, 1880, the hard-working crews pronounced their work completed. The road was ready, all the way to the Colorado and up over the steep cliffs to a broad, relatively flat bench on the east side. The ferry was also ready and waiting.

Early the following morning they would put the road to test.

Using as few words as possible, Platte D. Lyman, chief chronicler for the expedition, entered the following in his journal:

"Jan. 26, 1880. Today we worked all the wagons in this camp down the Hole and ferried 26 of them across the river. The boat is worked by 1 pair of oars and does very well."

THE METHOD OF DESCENT needs some clarification. Wagons were prepared for the venture by rough-locking the hind wheels, not merely cross-locking them.

This method of braking, well known to freighters of that era, consisted of wrapping a heavy chain several times around the felloe and tire of the wheel, then fastening the loose end to the wagon box or running gears in such a manner that the wrapped part of the wheel would be at the bottom and hence would help hold back the vehicle by digging into the ground. With two wheels so locked, the wagon would have a very effective brake.

In addition to this, long ropes and chains were attached to the rear axle or some other part of the running gears so that a dozen or more men could hang on behind the wagon to help slow it down as it plunged into the abyss.

On occasion a horse or mule was hitched behind to pull back, but this proved to be rather rough treatment for the animal as he was usually thrown to the ground and dragged down the steep, bumpy grade.

Some accounts mention the planting of a large cedar post at the top of the Hole and throwing a hitch around this, either with a rope or chain, to ease the first part of the trip.

These means were all used, and very effectively too, since not a single wagon was lost while making the perilous descent.

Women and children usually were happy to walk down to the river rather than risk their lives in the wagons, although a few brave souls evidently preferred to ride. Even walking was very difficult after most of the sand and gravel had been pushed to the lower portion of the notch, leaving the upper third slick and hazardous.

NO RECORD of the perilous descent through the Hole-in-the-Rock would be complete without quoting briefly from a letter by Elizabeth Morris Decker written to her father and mother a few days after the event:

"We crossed the river on the 1st of Feb. all safe; was not half as scared as we thought we'd be. It was the easiest part of our journey. Coming down the hole in the rock to get to the river was ten times as bad.

"If you ever come this way it will scare you to death to look down it. It is about a mile from the top down to the river and it is almost strait down, the cliffs on each side are five hundred ft. high and there is just room enough for a wagon to go down. It nearly scared me to death.

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In order to have conducted such a survey, he must have been able to enter the slit and descend for some distance—at least so it would seem. Possibly he was lowered into the crevice by rope in the same manner that workmen were lowered shortly thereafter; Lyman's silence regarding this matter, however, leads one to doubt that he was dangled over the cliff in this manner.

AT ANY RATE, the notch was found to be too steep and narrow to allow men to pass up and down through it as they went to work on the wagon road toward the river.

All accounts agree that during the early stages of the roadbuilding operations, men were either lowered over the cliff on ropes or

climbed down the trail, some two miles upstream; previously used by the scouts.

Within a few days, however, a foot trail through the Hole was completed, after the ropes began to wear thin and men became more and more reluctant to trust their lives to the fraying strands.

The first and most difficult obstacle was at the very top of the Hole. By climbing about 50 feet up an incline of approximately 25 degrees, along the edge of the narrow slit, the men found themselves at the brink of a sheer drop of 45 feet.

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FROM THE BASE of that 45-foot drop, the crevice broadened somewhat, being wide enough for wagons in most places. But it was exceedingly steep, with a grade of approximately 45 degrees, full of pits and strewn with huge boulders.

There were some places that would have to be widened and many that would need to be filled in order to pass over the huge blocks of stone that had fallen into the notch from the sheer walls towering above.

This condition continued for approximately a quarter of a mile or about one-third of the distance to the river. From that point the notch fans out still more into a sort of canyon.

The upper part of this canyon, but still below the notch itself, the pioneers found to consist mostly of solid rock, but the grade was not quite so difficult, and by comparison a road could quite easily be built there.

The bottom third of the descent was mostly through deep sand, which was probably a welcome change for wagonmasters going down because the sand would act as a sort of brake.

Today the sandy soil supports a thriving patch of poison ivy and other shrubs.

ONCE THE COLORADO had been reached and crossed, their still remained the difficult problem of getting out on the other side.

Since several of the men had already explored the east river bank, they understood the immensity of the problem facing the company. In order for wagons to roll eastward a road would have to be hewn

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This is one of the most remarkable portions of the whole road. It is rightly named "Uncle Ben's Dugway" in honor of its engineer.

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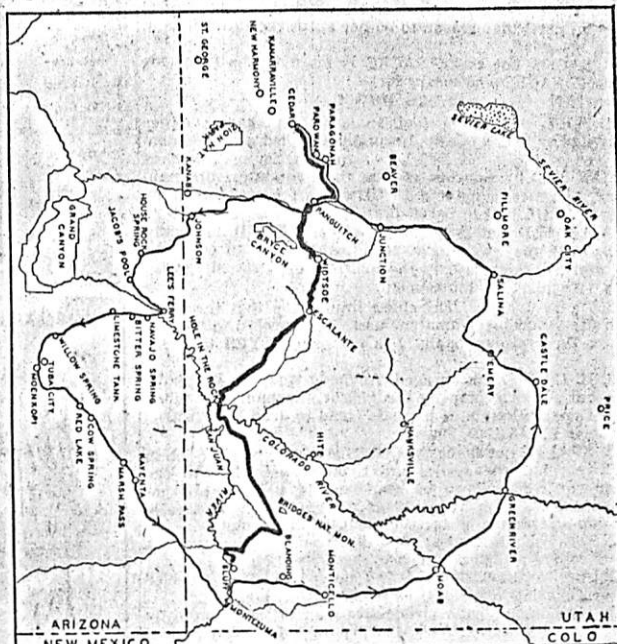
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"I'll never forget that day. When we was walking down Willie looked back and cried and asked me how we would get back home."



Mormon History Symposium: The Nauvoo Exodus

Story of Saints' migration to Rockies largely untold

Church News 25 Nov 1995

While the initial exodus of Latter-day Saints from Nauvoo in 1846 is fairly well known, the story of the main migration of the Church from Nauvoo is largely untold, William G. Hartley said at the Sons of Utah Pioneers Symposium Nov. 11.

Brother Hartley, a historian with the Joseph Fielding Smith Institute for Church History at BYU, was the dinner speaker at the symposium. He spoke on "The Trials of Crossing Iowa."

The entire city of Nauvoo was "a wagon-making workshop" during the winter of 1845-46, Brother Hartley said, as the Saints had been told to get ready for the exodus. The previous October, at general conference, those attending were told that Nauvoo would be evacuated in the spring "when the grass grows and the water runs."

The vanguard party, what came to be known as "the Camp of Israel" began to cross the Mississippi River in February 1846. Many wagons ferried across the river until it froze late in the month. Then many were able to cross on the ice. Finally, on March 1, Brigham Young and the Quorum of the Twelve led off the Camp of Israel.

"Our best estimates are that 3,000 people" were in the advance group, Brother Hartley noted. What is not very well known by many Church members is that another 7,000 left in the spring "when the roads were good, when 'the grass grows and the water runs' as was the original plan," he said.

The Camp of Israel could not continue the trek immediately because too many people showed up with too little supplies. "It was a terrible dragshoot on the advance company: too many people and not enough food," Brother Hartley said.

That necessitated setting up temporary settlements where the people could prepare themselves for the completion of the trek the following year. In Iowa, the three main settlements were Garden Grove, Mt. Pisgah and Miller's Hollow (later called Kanessville.)

But they were not the only ones. Brother Hartley said historians have identified about 70 other tiny set-



Photo by Garry Bryant

William G. Hartley addresses audience at Sons of Utah Pioneers annual Mormon History Symposium.

tlements in an eight-square-mile area. "We guessed at a lot of them, because we just don't know for sure where they were, but we know about them from diary and life-story accounts."

He said most of the Nauvoo Church members did not come west in 1847. They came between 1848 and 1852. "Using Kanessville as an outfitting point, they organized a lot of wagon trains. Finally in 1852, Brigham Young said [in effect], 'You people are getting too comfortable out there on those nice Iowa farms; you get out here.' So the word went out to close down Kanessville and close down the Mormon settlements."

The story of the Saints' crossing of Iowa is better

Sons of Utah Pioneers feature 4 LDS scholars

Four LDS scholars discussed "the Nauvoo Exodus" of 1846 at the third annual Mormon History Symposium sponsored Nov. 11 by the National Society of the Sons of Utah Pioneers.

The symposium, held at the SUP national headquarters in Salt Lake City, featured presentations by Milton V. Backman and Ronald K. Esplin, reported in last week's *Church News*, and Major George Bascom of the U.S. Mormon Battalion and William G. Hartley, covered on this page.

Brother Backman's talk was on Nauvoo as a "temple-training center," and Brother Esplin's was on Brigham Young, the exodus leader. Major Bascom focused on the contributions of the battalion, and Brother Hartley on the trials of crossing Iowa. — R. Scott Lloyd

known to local residents who live near the Mormon Trail there than it is to most members of the Church, Brother Hartley noted. Having mapped the trail, he is acquainted with some of the local residents and their intense interest in what they consider a part of their own historical heritage.

Though most are not members of the Church, they are keenly aware of events that happened in their area in 1846. For example, Paul Gunzenhauser, who owns the land where the Garden Grove settlement was located, has identified where he thinks many of the Mormons' cabins were located.

Brother Hartley said an eighth-grade class from a school in Murray, Iowa, led by their teacher, Bill Carper, obtained a state grant to produce a videotape and pamphlet about the Mormon Trail between Garden Grove and Mt. Pisgah.

An organization has been formed called the Iowa Mormon Trails Association, and their activities are an official part of the Iowa State Sesquicentennial next year, he said.

He told of visiting the Wayne County Museum in Corydon, Iowa, where there is an exhibit honoring William Clayton and the hymn he wrote, "Come, Come, Ye Saints," as the "hymn heard 'round the world."

Governor Young, which were so emphatic on this subject. Moreover, the successful trip made by the first three handcart companies of 1856 demonstrated this mode of travel to be a practicable and valuable method of transportation. Therefore, the pioneer leaders had the emigrants travel under the same plan for four more years. But precautions were taken to see that the handcart companies left the outfitting post early in the season with good equipment.

Chapter 36

THE STATE OF DESERET

THE FIRST GOVERNMENT IN UTAH

One of the first needs of a people in establishing frontier settlements was to provide themselves with a government. Since the founders of Utah were practically all Mormons during the first year or two in the Basin, it was the natural thing for them to govern themselves by the church. Therefore, the first government in Utah was a church government in which the Mormon officials had jurisdiction over the affairs of the people, and the Latter-day Saint teachings were the standards by which the settlers must live.

Before Brigham Young and his associates left the Salt Lake Valley for Winter Quarters in August, 1847, they organized the pioneers who were to remain in the valley into a stake of Zion. A stake presidency and a high council were appointed. As has already been mentioned, John Smith, the uncle of the Prophet Joseph, was selected to be president, with Charles C. Rich and John Young as his counselors. Charles C. Rich was appointed to be chief military commander, John Vancott, marshal, and Albert Carrington clerk and historian. These seventeen men and Apostles Parley P. Pratt and John Taylor constituted the first government officials appointed by the pioneers of Utah.

The duties of the officials were numerous and varied. Besides being the religious teachers of the people, they served as a court of justice. It was their work to fulfill all the duties accompanying the establishment of a frontier community, such as the assignment of farming lands, the granting of licenses to establish sawmills and to control the mountain streams, the issuing of building permits and the supervision of timber.

Very few crimes were committed during the first year in Utah. Naturally, some cases of disobedience to law occurred which had to be handled by the officials. There were no jails, so offenders had to be punished by